

Yet the fulfilment of this wish continually escapes him in his personal resentment toward the suffering which accompanies growth and from which he incessantly attempts to escape, not understanding the nature and purpose of his wretchedness. He has not been taught that the truly wretched life lies not in suffering but in the never-ending attempt to escape from suffering through any and every avenue except himself. So-that Out of ignorance of what he is about comes the crippled behavior of assaulting everything in his path when sufferings is felt by him. He reacts to circumstances without attempting to gain understanding of what their motivations might be. And as long as he is plagued by his own inner darkness, he must hunt down imaginary enemies in the domain over which he is king though of his sovereignty he does not know. Enemies must continue to threaten him until he discovers his identity in those enemies of his.

It is not easy to learn. In the beginning, we require many severe impressions, often so severe as to leave permanent scars, that we may remember. Most of us learn more readily through suffering which, providing there is the desire to understand, is the rod that eventually becomes our reason. And though we blunder with most disastrous results, we may not avoid the searching or experimenting stage which obliges us to commit many mistakes and to take many misgressions. But we should not fear to make mistakes; in fact, we should rather fear when we do not make mistakes or when we dread lest we blunder.

Everything that is born is subject to growth but not without the stimuli of severe conflict so long as there is conscious or unconscious resistance to growth. When the need for learning which is more than book learning finds no reciprocal response in understanding and contact, there is irritation and suffering, these always ensuing when



the intelligence remains static despite the impulses of new conditionings. And the longer the restricted or personal in us demands the satisfaction of its finite ends, the more intense is our opposition to further growth. We become irritated but these moments of irritation seem to disappear when eclipsed by the satisfaction of egocentric interests. Nevertheless, such respite is temporary. Our despair when we discover this to be so results in our attributing the cause of these besetting vexations and inevitably recurring disillusionments to another's shortcomings, to chance (whereby we render all experience useless as a guide in the conduct of our lives), or to the fiction of the prevalence of evil in nature though not, to be sure, in our own natures. But though our disillusionment returns again and again, seldom do we attempt to examine and search ourselves at these moments. And yet this is precisely what we should do if we would locate the real origin and nature of our suffering which, we may find, lies hidden nowhere but in ourselves.

Eventually, we must all discover that suffering is useless. But there is the harsh way of involuntary learning and the direct, less time-consuming way of self-initiated learning. If we require the former, we may rest assured that we shall be constrained to grow but then, if we wait too long, we will discover that it is most difficult to throw off old habits of procrastination when we have again and again turned our backs upon our true opportunities. Whereas if we strive to become capable of intelligence, living it for its own sake; if we become willing to purge ourselves of our possessiveness, we shall find that suffering, though not struggle, is needless and that man was born to earn and, by earning, to deserve happiness.



As electricity or any other force is good so long as we use and do not abuse it, so it is with the clarity of perception which is intelligence. It is possible for the individual to possess a degree of this clarity and, by virtue of this, to be considered by his associates or those who ~~have heard of~~ <sup>know</sup> him only by reputation, as one of intelligence. Thus, of a certain confidence woman we read: "... she was one of the greatest, brainiest, and most convincing swindlers France ever produced." Furthermore, as the advocate for the state declared and as the judge agreed, "She was an exceptionally intelligent woman, so intelligent, indeed, that only when she was in prison would the stupid be safe." Moreover, she had been educated to be a school teacher and had even won a first prize in mathematics.

It is conceivable that were one to discover "the laws governing intelligence," it might be possible to make any fool wise but his or her wisdom might, in the absence of self-knowledge, lead to a behavior as unprincipled as that of this woman which, when we are able to distinguish between schemefulness and intelligence, no longer astonishes us when brought to our attention.

While intelligence is applicable, it is as yet unanalyzable because when analyzed it is no longer intelligence but only a set of tools to serve egotistic convenience. We would possess this variety of intelligence but we must rather be possessed by functional intelligence of whose expressions, manipulative, cultural, scientific, imaginative, and so forth, the most intimately related is right conduct, the main channel through which it flows.

We take the phrase "right conduct" and apply it to our misconduct which we also term intelligent conduct. However, those who cannot conduct themselves as human beings, who cannot look to the particular



without losing sight of the general, who consider only their own artificial appetites to the exclusion of the needs of others, though well-school<sup>ed</sup> in their specialty and considered capable members of this or that highly esteemed profession, cannot be considered as being highly intelligent.

Actual intelligence may not be exploited or abused since it is unpossessable as air. It waits for us to come to it: being the matter, it is we who must approach. And as time, space, or force have no explanation save in their use, so also is intelligence without other explanation. Human beings, too, have no explanation or meaning except in their use. To define the child as abstracted from reality is to limit and restrict the range of his potential adaptations. We may abuse him through intellectualization, masking our egocentric purposes, but then we discover that it is not permitted. So we have the tensions of so-called peace climaxed by the eruptions of war.

We who would, in our ignorance, make a business of intelligence, selling it as a commodity to boards of education, are as instrumental in producing war as the manufacturer of munitions. We, too, sell our commodity in the market where it will fetch the highest price, regardless of the use to which it might be put. Are we not like fruit-fly larvae that tunnel in flesh? But when war results from the intensive application to which our "intelligence" is put, we are driven out of our tunnels. We are forced to examine our theories as it becomes clear, though not all at once, that the school is the breeding place of those "bold, cynical and highly intelligent men who are making a bid for world supremacy." They also <sup>attended</sup> ~~went to~~ school who relinquish their fates to such hands or are forced to grapple with them for survival.



What we confuse with education is merely a convenient escape from realizing the lack of it. Taking into consideration that any vital experience can only be hinted at through word-presentation, we may say that true education is an expression of its purpose. What is the purpose of education? It is that of enlightenment of mind through self-knowledge by which knowledge of things and their best usage can be established. In order to gain the knowledge of constructive usage, a particular path of learning is pursued by the teacher who looks upon the individual as a constantly changing entity, progressing and retrogressing, and hence not to be regarded as of an inalterable grade of mentality since every mind, including that of finer quality, contains flaws which become eliminated as it undergoes the transitions of growth. When this is understood, we obtain a plainer understanding of the meaning and functions of mind which thenceforth can no longer be classified into fixed categories <sup>fixed images</sup> conceiving it to be an immutable square, triangle, or circle.

While there exists the common belief that the tendencies of mind cannot be fundamentally changed, thus controverting the possibility of evolution as it applies to a lifetime, this <sup>illiberal</sup> narrow conception prevails only because nothing sufficiently capable has as yet been done in educational research to bring forth facts that would lead to conviction as regards human nature's immense aptitudes.

In reviewing the periods of infancy, childhood, and youth of the average person, and the tasks of learning assigned to each by popular education, it becomes clear why it is that the idea of fundamental improvement in man is still looked upon as a practical impossibility by many contemporary authorities. But what is, for the moment, acknowledged as being the most perfect of theories has often turned out to be only a fractional perception which is mistakenly accepted as



comprehending the whole.

More specifically, there is the fact that we do not observe characteristic weaknesses of certain mental tendencies early enough to start correcting them with the skill given only by thorough understanding of what they do to the individual. Besides, we will find that no adequate effort is put forth at any time in our educational institutions to help students improve their genuine weaknesses unless they become outstanding sources of irritation to the faculty. Even here, the techniques of correction look too much to patent prescriptions which will "obtain results" and not at all to the development of understanding which alone is able to struggle with problems so effectively that results of a deep-reaching nature, leading to fundamental improvement on the part of the student are produced and not the usually obtained forced adjustments which are mimicked by children and adults but only when confronted with an authority in whom is vested the power to inflict punishment of one sort or another. Furthermore, when we study the principal aim of our teaching, it becomes evident that it still rests upon the motive of material conquest to be won through quasi-mat<sup>s</sup>tery of the curriculum. Only tangentially, which is to say, verbally, is there some faint concern with the ever-demanding necessity for the individual to understand the tendencies of his intangible nature, expressed in his outward behavior, upon which rests man's real security through cooperation.

But there is one factor which constantly interferes in the making of this cooperation a positive factor in everyday life. It is this: while we have the good intention to do so, we have not the practical schooling which would supply the prerequisite background to carry it out with sustained thoroughness. Our as yet unstable minds are too easily swayed by the primitive tendencies in us which are



encouraged in the school, though perhaps indirectly, to seek only private advantage.

In the light of these considerations, it does not seem to stand to reason that the student whose mental equipment is considered hopeless cannot be helped to improve upon his mind-functions simply because this has not been, because it cannot be, accomplished through the stale methods of inculcation applied in most educational establishments and which obtain in the absence of the capable, seasoned teacher who is to be contrasted with the robot-instructor recognizable <sup>by</sup> upon his dependence upon mechanical rules of inculcation.

var. Yet it is a general practice (which had its inception in the effort to discard all else in judging the growing ability of the mind) of an obviously verbatim assimilation based largely upon the training which has been given and its perfunctory application. By so doing, we are easily carried off by a summary conclusion as regards mental mind-capacity which, omitting to take into consideration the fact that what we assume to be the manifestation of mind is but the outcome to our measuring the out-pouring of the manner, quality, and substance with which it has been filled in school, makes of the mind - not only to us - a fixed thing, justified by our quaint theories of hereditary determination. However, it is obvious that the evaluation of intelligence, whether assumed to be fixed or mutable, involves more than the habit of intake and regurgitation. Discerning selection and thorough digestion are, in the last analysis, the prime prerequisites.



The growing capacity of the mind is largely determined by the degree to which it is the teacher who alone can bring about an improvement in those pupils now considered functionally unteachable. He, alone, is capable of presenting his subject or subjects in a variety of ways with procedures adjusted to the needs of the various mentalities in his classes so that his instruction is of benefit to all; not merely to those of pigeon-holing memory.

While thinking ability may be identified as of a certain level, it cannot rightly be considered as remaining fixed there even though the actual or potential growth be imperceptible to the insensitive observer. Yet it is a general practice (which had its inception in the school) to discard all else in judging the growing ability of the mind as an obviously verbatim assimilation based largely upon the training which has been given and its perfunctory application. By so doing, we are too easily carried off by a summary conclusion as regards potential mind-capacity which, omitting to take into consideration the fact that what we assume to be the manifestation of mind is but the response to our measuring the out-pouring of the manner, quality, and substance with which it has been filled in school, makes of the mind - as only to us - a fixed thing, justified by our quaint theories of hereditary determination. However, it is obvious that the evaluation of intelligence, whether assumed to fixed or mutable, involves more than the habit of intake and regurgitation. Discerning selection and thorough digestion are, in the last analysis, the prime prerequisites.



The growing capacity of the mind is largely determined by the degree of concentration it has been helped to achieve. The first principle of teaching consists in aiding the student to acquire self-direction wherein nostrums as "teach the child, not subject-matter", have no efficacy. Only the teacher who has some realistic understanding of the permutations of mind-behavior can help direct the child toward becoming self-responsible for, to be rightly



taught, he needs only to be directed as his nature is that of a living thing seeking not to be sheepishly led but freely guided. Therefore, the methods employed in education should, from the very beginning, be based upon observation of the most readily apparent tendencies of the student that the teacher may lay emphasis upon these so as to arrive at a constructive relationship with him. The teacher's knowledge is then passed on to other teachers of the child as he ascends in the educational ladder.

Between teacher and student there must be a complementary relationship established by the former in order to induce in the younger voluntary conditions of learning. By complementary is meant that the self-consciousness of superiority or inferiority no longer exists in either. The teacher, being a greater reservoir of understanding, fulfills his duties by standing in relation to his students as a loving elder; not as a stilted or gushing superior, conscious always of his authority.

Although a great deal is said in educational circles regarding the necessity for understanding the child, in reality he is not understood at all as is proven by our conception of teaching which is still conducted in the manner of a competitive race, holding to the tradition of establishing winners who can reach the goal within a stipulated time. Yet life is not so much a matter of time as it is of growth in which not speed but reasoned thoroughness counts. ~~It is~~ It is not a matter of competition but of sincere exchange which establishes truly human cooperation. It is mutual assistance, never a question of victory at the expense of another's defeat which is only to defeat the possibility of security for all. It is the non-competitive quest for intelligence which, if ignored, perpetuates inhuman relationships.



It is quite impossible to explain the nature of intelligence in any serviceable way when one has yet to build in oneself the requisite background of mind to liberate it in behavior. That we who teach have failed here is proven by our characteristically virulent clashings over the differences with our fellow instructors, by the spending of ourselves in argumentative and tumultuous discussions (even over the nature of intelligence), whose bull-roarings drown out our potentially finer receptivity of heart and mind. Is this not an unmistakeable indication of the hold upon of unintelligent conceptions? Do we clash for reasons of profound understanding or because we have our little platforms which we intend to hold? (1941)

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developed later in  
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which will be  
is intelligence  
receptivity?

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less but gossip  
salacious tales,  
a thought,  
try to extract  
our hearers.  
know what  
i.e., contro-  
are, and  
them by  
ment. (1949)

← Couldn't  
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in this?

young and old. The results of what is offered in the name of education further manifest themselves in the divided consciousness of most, in emotion which assumes sovereignty over reason, in extreme ambivalence of desire which, in the lack of reason, cannot be checked, and which consequently leads to the onslaught of mental disease.



Such ~~things~~ <sup>these</sup> animosities are of vast scope; they make their destructive appearance in every sort of human enterprise. by the scatter-brained behavior of the graduate who, out of the grossest ignorance of his education which teaches the pupil everything but what is needful for him to know. Through its thoughtless conditionings, he becomes the technician, master of technical tricks, giving a certain facility but no learning of himself. Hence it comes about with class strife, sectional feudings within the borders of his nation, and professional jealousies. Ascribable also to the unintelligent kind of training he is given are such breakdowns in private human relations as sexual unrestraint, marital instability, and the lack of sympathetic understanding between young and old. The results of what is offered in the name of education further manifest themselves in the divided consciousness of hardened lava covering molten rock. At most, in emotion which assumes sovereignty over reason, in extreme ambivalence of desire which, in the lack of reason, cannot be checked, and which consequently leads to the onslaught of mental disease.

explain.



Such tension-animosities are of vast scope; they make their destructive appearance in every sort of human enterprise. Yet they have ultimately a single cause, and that is our education which teaches the pupil everything but what is needful for him to know. Through its thoughtless conditionings, he becomes the technician, master of technical tricks giving a certain facility but no learning of himself. Hence it comes about that he is unable to control himself. Not knowing the ways of his mind, he is ignorant of how prejudice and every kind of rivalistic thought have subtly insinuated themselves into his thinking and reflected conduct. He will suppose himself to be a liberal or, let us say, a conservator of the best of the past, but these glorified opinions of his may be compared to a field of thin, hardened lava covering molten rock. At times of crisis, that field is broken, and his underlying emotional instability then becomes a <sup>boiling</sup> sea of prejudice and rancor.



One further consideration remains, and it is this: such miserable consequences are generally attributed by educators not to schooling but to the prior and decisive influence of home, of early training. While this is doubtlessly true, it overlooks the fact that many parents have also had the questionable benefit of schooling. In the first place, it recognizes the motive of exploitation as an impediment in its growth and deals with it accordingly. For as we come closer and closer to intelligence, we become more keenly aware of our ignorance - and who could knowingly expose another to his own limitations with a quiet conscience?



Being ignorant of the more competent intelligence which does not  
note upon the letter of that which is recorded in books, though these  
be the repositories of the best in knowledge, the instructor stresses  
proficiency without touching upon the allied faculties that give to  
it a background of consistent dependability. This background can  
never satisfy the bauble-motives which are our customary baits as  
concern for pecuniary compensation, the gratification of imitatively-  
acquired, misinterpreted, misdirected, and misapplied sense-rooted  
grooves of response and the like. What possible sequel must surely  
result from mechanically followed and pleasure-greedy procedures,  
humoring appetite without satisfying need, is not difficult to  
perceive. If we look up for a moment from our egocentric interests,  
the sequel becomes apparent in the lives of those about us, not  
especially in the physical signs of poverty or even the fact of war,  
but mainly in the barbaric behavior of man which leaves its disfig-  
uring exorcism of violence, its loneliness and emptiness, in every  
walk of human life.

To extricate ourselves from the bog of ignorance, we should attempt  
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knowledge and remember to give it out with discernment. But this must remain an impracticability so long as we are trained to appraise most things with an eye to material or equivalent reward, other considerations being relegated to the dust-heap of the "visionary," which is to say, considered by us as being exceedingly threatening to our welfare.

Applied aims of education maximize upon the idea of material benefits, providing a deplorably necessary incentive for self-protection in a world where there is no security to be had save through armored means. But these means of self-protection, the history of all creation repeatedly demonstrates, safeguard nothing but the perpetuation of insecurity. Man, seeking material safety and therefore neglecting his intelligence, is confronted by the same fate as befell the trilobite, dinosaur,



and mastodon, each in its turn. Though his possessions are many and seemingly well-guarded, they must all become fossilized and transferred to their subterranean place of abode.

But were we to strive to avail ourselves of our richer veins of intelligence, consisting not of quantitatively realized facts, categorically remembered and mechanically applied, it would be possible for us to make of our lives something better than the wildernesses they are.

We know what happens to the fossilized skeleton. We have evidence of the fate of material treasure which we know in the ruins of ancient empires. But we have not, as yet, learned to comprehend and to benefit from the superbly scientific method which each, the higher intelligence which could heighten the human function.

This is not to deny that physical needs must be met in their place, but they would not, were a less excessive fixation of energy which now robs the child of his life of learning as contrasted with the life of the animal, leading in an endless chain of atrophy.

In teaching, intellect, feeling, and body must be equally and equally nourished so that their cooperation, intensified, would make any attempt to identify the self with material possessions less hypertrophic. It follows that evaluation of the degree of that developed concentration should be the sole concern of those who perform intelligence testing. Were instruction and testing directed to this end, we might then prove for ourselves that our only possibility for survival lies not in tenacious attachment to possessions, whether actually ours or anticipated, but in the development of those

Though the school insists that its purpose is "growth of heart and mind," yet knowing not of the self-chastening rod which is self-cognizance, it persistently obtains the explosively reactionary results we see about us because the materials and actually applied aims of education maximize upon the idea of material benefits, providing a deplorably necessary incentive for self-protection in a world where there is no security to be had save through armored means. But these means of self-protection, the history of all creation repeatedly demonstrates, safeguard nothing but the perpetuation of insecurity. Man, seeking material safety and therefore neglecting his intelligence, is confronted by the same fate as befell the trilobite, dinosaur,



and mastodon, each in its turn. Though his possessions are many and seemingly well-guarded, they must all become fossilized and banished to their subterranean place of exile.

But were we to strive to avail ourselves of our richer veins of intelligence, consisting not of quantitatively itemized facts, categorically remembered and mechanically applied, it would be possible for us to make of our lives something better than the wildernesses they are.

We know what happens to the fossilized skeleton. We have evidence of the fate of material treasure when we unearth the remains of ancient empires. But we have not, as yet, tried to comprehend and to benefit from the superbly scientific spirit within each, the higher intelligence which could heighten to ecstasy every human function.

~~This is not to deny~~ <sup>in this purpose</sup> that physical needs have their necessary place. But they would not, were a less irresponsible education given, exact so excessive a fixation of energy and attention in the classroom which now robs the child of his opportunity to devote himself to a life of learning as contrasted with an insular existence, proliferating in an endless chain of atrophying desires.

In teaching, intellect, feeling, and action need to be simultaneously nourished so that their combined concentration, steadily intensified, would make any attempt to identify the self with material possessions less hypertrophic. ~~It follows that~~ <sup>E</sup> evaluation of the degree of that developed concentration should be the sole concern of those who perform intelligence testing. Were instruction and testing directed to this end, <sup>the human being</sup> ~~we~~ might then prove for <sup>himself</sup> ~~ourselves~~ that <sup>his</sup> ~~our~~ only possibility for survival lies not in tenacious attachment to possessions, whether actually <sup>his</sup> ~~ours~~ or anticipated, but in the development of ~~these~~



reflective qualities which lead to self-possession under any and all circumstances.

Unless, ~~with undivided~~<sup>his</sup> consciousness, ~~we~~<sup>he will</sup> strive for this end, ~~we~~<sup>he</sup> shall seek one nostrum after another, devoting ~~our~~<sup>his</sup> entire existence to feeding the perishable ~~within us~~<sup>him</sup>, whereas only a fractional effort would suffice. Yet even while ~~we~~<sup>he</sup> seeks escape in such diversion, the unrelinquishing urge for true security, though unsuspected by ~~us~~<sup>him</sup>, never ceases to infiltrate into ~~our lives~~<sup>his life\*</sup>. And though ~~we~~<sup>he</sup> objects most strenuously to the corrosive acid at work upon ~~our~~<sup>his</sup> desires, it nevertheless persists in its action.

Were the instructor to scrutinize his methods more closely, discrepancies might be noticed which heretofore were passed over. It would become manifest that his practices have not been in conformity with his avowed aims when <sup>for instance,</sup> competition and cooperation, the accumulation of pecuniary wealth or any of its equivalents and the growth of heart and mind, are extolled in one and the same breath.

There are many who say that the two are entirely reconcilable, that competition, eliciting the maximum exertion from each in productive enterprise, thereby brings about the greatest cooperative good for the greatest number.

But when we offer this doctrine, are we concerned, even in fragmentary fashion, with the nature of the exertion evoked or the quality of the ensuing good? The question contains the answer as the seed its potential plant. One requires deep reflection as the other, in the earth, requires rain.

<sup>To learn of oneself is difficult, but</sup> Were educators more given to <sup>self-</sup>reflection, the student could not be submitted to Procrustean beds of teaching and testing. Shortsightedness would ~~then~~ cease to play its interfering rôle, and the instructor's presentation of subject matter would sooner be cleansed of biased



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attitudes which create and continue our system of greedy social standards.

It will doubtlessly be objected that greedy social standards create and continue these biased attitudes of the instructor. In answer, it is submitted that while one interacts upon the other, more is expected of him. In the light of his considerable privileges - greater leisure, ever-increasing tenure, academic training, and so forth - he should be the first to liberate himself from the sway of prejudice. But <sup>A</sup> apart from this consideration, it is evident that if the instructor is not above corrupt social influences, he cannot be an influence for great good upon others. And so long as the impressionable pupil remains at the mercy of the diverting streams of contradictory principles and chaotic practices of learning into which he is drawn, neither superior nor inferior mentality, lacerating though our present misconceptions of these be, can be advantageously estimated. Restricted to the niggardly standpoint of self-advantage, it is doubtful whether we shall ever be able to take into consideration the stimulating and re-creative work that might be undertaken in the investigation and strengthening of the best materials in human nature.

The secret of teaching lies in the approach and the secret of knowing the approach lies in the knowledge of human nature. Hence, it is only the teacher with this understanding who can point out the approach by first cleansing himself of opportunism and custom linked to egocentric ambition, these being all-determinative for success in school. But whether we know it or not, the greatest blunder we can make is to permit ourselves to be swept away by such self-thwarting ambition for it leads only to an impoverished variety of thinking



which, questioning not motive, is subversive of that ever-demanded intelligence which alone can save us from devastating irruptions of irrationality, and which gives us the strength to turn aside from a "security" ever predestined to fail in its objective because it does not take into consideration any other but one form of interest - our own.

As the man who is hungers for knowledge makes the effort to get to the bottom of what he is, until he gets to the bottom of his dullness. Until then he considers the ideal state to be one where there is no disturbance to fullness. But once the meaning of fullness becomes to any degree conscious in him, from that moment on he will regard the ideal state to be one where there is no dullness to be disturbed and no desire that will dull it.

Dullness overcomes learning when information becomes a substitute for original thinking. Where knowledge is seen not as development but primarily as a commercial commodity resting upon the shore of temporary satisfaction, it leaves man spiritually in rags - spirit in the sense of intelligent expression of mind, not as mind which remains withdrawn and suspended in abstraction.

Learning is best fulfilled when knowledge becomes actively demonstrative in the learner as he is taught to become responsible knower. Knowledge so received is no longer subject to doubtful compromises as an outside factor subsidiary to himself. Whatever knowledge he receives is what he is himself. What he learns becomes a natural part of him as discerning awareness; that is, structure of his mental organism.



~~Were there as much concern for making the utmost of mind as there is for gratifying the full twenty six feet of intestine, human association would soon be cleared of unhappiness as a blurred land at dawn is freed of mist by the sun.~~

As the man who is hungry remains dissatisfied until he makes the effort to get food, so the man who is dull remains what he is until he gets sick of his dullness. Until then he considers the ideal state to be one where there is no disturbance to dullness. But once the meaning of fullness becomes to any degree conscious in him, from that moment on he will regard the ideal state to be one where there is no dullness to be disturbed and no desire that will dull it.

Dullness overwhelms learning when information becomes a substitute for original thinking. Where knowledge is seen not as development but primarily as a commercial commodity resting upon the straw of temporary satisfaction, it leaves man spiritually in rags - spirit<sup>val</sup> in the sense of intelligent expression of mind, not as mind which remains withdrawn and suspended in abstraction.

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Learning is a process which converts and transmutes the intellectual-emotional-physical consciousness to less defective activity. But when it specializes in training the intellect for the assemblage mainly of memorized information, the result of this kind of learning upon the inner as well as the outer activities of man is that his behavior will be ruled by crude speculation.

In fulfilling the truest aim of original thinking, all the faculties of intellect and morality have an equal part. If they are not at all times maintained with the same emphasis, intellect as morality becomes a positive perverseness.

The more intellectualized the training, the higher the emotional nature must be carried to give vitality of responsible action to the intellect. To assure favorable development of knowledge, ~~then~~, natural development, <sup>which, but</sup> ~~that~~ is, development of balanced proportion, must be the aim of teaching which is adjustment of frail untested attitude brought back into full intelligent consciousness.

If natural development is not its first aim, teaching generates acromegalic intelligence which makes knowledge that should be an aid, <sup>rather,</sup> a menace to security because it increases rivalry which weakens and destroys security. When educational thought is unequal to the task of <sup>understanding</sup> natural development, it becomes damaging in the indifference and antagonism it breeds toward the fact that knowledge rightly proportioned makes use of the potentialities in man saner than those developed by specific knowledge given without specific regard to the nature that receives it.



When the teaching of knowledge does not rely upon such discernment, the best it will produce is a robust physical progress which, like a strong body with a childish brain, uses its physical with inadvertent destructiveness. That is why a civilization standing at the height of material progress yet seems to flourish, by the voracious bacteria which are their people.

One-sided development always destroys itself with its knowledge. But knowledge backed by morality can ascend to material abundance without injury to the beneficiary who becomes the user and no longer the exclusive proprietor. Although this climb takes much longer, it arrives at its goal without corruption and antagonism, and covers every achievement with grace.



In the advanced branches of skill, as in the Security among nations materially most powerful is at the same time most fragile. Like most elementary, this would make knowledge available not according to the prolific memory and shrewdness, a consumptive whose outward appearance gives the semblance of vigorous health which is a deceiving reflection of weakness within him, so the apparent habit. Upon the teaching side, it is imperative prowess of these nations is consumed, while it yet seems to flourish, by the voracious bacteria to moral competence. It is to say, competent which are their people.

One-sided development always destroys itself with its knowledge. But knowledge backed by morality can ascend to material abundance without injury to the beneficiary who becomes the user and no longer the exclusive proprietor. Although this climb takes much longer, it arrives at its goal without corruption and antagonism, and covers every achievement with grace.



In the advanced branches of skill, as in the most elementary, this would make knowledge available not according to the prolific memory and shrewdness, but upon the basis of the moral capacities of the learner. (And morality is not doing good out of habit.) Upon the teaching side, it is imperative that the presentation of knowledge become subject to moral competence, that is to say, competent feeling, in order that all instruction fall not away from <sup>fitness</sup> sanity of understanding. ←



Once the abuse of knowledge is overcome  
Moral competence of the emotions is the  
intellect's integrity. Therefore, where discernment  
through morality is lacking, there is no way of  
telling what the mind will do; there is no way of  
making use of its better part. And no matter how  
ingenious the intellectual force, where it does  
not find direction in the form of intelligent  
feeling, its actions in human affairs are [charged  
with formidable harm. [fraught



Once the abuse of knowledge is overcome through great struggle, it means that the abuse of knowledge would not be possible without greater struggle which is the best safeguard against prolongation of injury. The system, constantly abused by such food, eventually becomes incapable of assimilation. Though offered in abundance, its nutriment becomes utterly useless, and the system is left in a state of prostration.



When knowledge is acquired without discrimination as to its quality, it is like food which is so alien to the system that it cannot be tolerated and instead of giving strength, it is more and more weakening. The system, constantly abused by such food, eventually becomes incapable of assimilation. Though offered in abundance, its nutriment becomes utterly useless, *destroying instead of sustaining it.*

The lot of already developed lot of teaching dealt with as the beautiful cathedral. Only the master builder as teacher helps his pupils to shape and fit themselves into a *coordinated structure of society, the greater human cathedral.*

*+++++*  
Such a mind could not hate or love wealth and cannot therefore be harmed in its possession in absence of undue love and worship of it which makes the evil of possession; not possession evil. He then would not be greedy while he lives, knowing the things of earth to be as available as they are abundant. Nature supplying wealth, certainly meant man to enjoy it but not to abuse it. For man is meant to live, to die rich, taking with him the victory over ignorance. But living only for the possession of nature's stores, his life dies in poverty even though it can afford a golden coffin at the funeral. Death wants none of it.



→ It is really the projection of proficiency without efficient profundity at base that, <sup>what</sup> makes knowledge usury, <sup>what</sup> that turns it into a bombshell rather than harmonious strength to lift ignorance from its chasm in which play the forces of chaos.)

The lot of teaching should fall to those in whom there is already developed a natural tendency to love truth. And if the lot of teaching falls to those who love truth, it would be dealt with as the master builder deals with common stone which is chiselled and cut and fitted together to form the beautiful cathedral. Only the master builder as teacher helps his pupils to shape and fit themselves into a beautiful structure of society, the greater human cathedral.

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The metal-wheeled brains of commercialism and of opportunism ~~which~~, being what they are, must always take a stand against progressive thought.

These metal clock-heads<sup>brains</sup> only appraise life as to how much each second-tick brings to them in the form of sensuous pleasures. Material gain is a sensuous pleasure - that is why we so avidly pursue it.

Oh, there is so much that could be done but cannot be done so long as civilized man<sup>is</sup> like the savage, who is so foolish as to sew up his lips with a golden thread.

So long as man's consciousness is as as locked as is the mouth of that savage, though he be thirsty and confronted by a vast lake, he must remain parched so long as he will not undo it for the sake of the pleasure it gives him to wear it.



Those who cannot learn by themselves need teachers who can. To use knowledge for building layer upon layer of marketable proficiency does everything to stifle independent development. No matter how proficient the mind becomes through

collecting information and producing discoveries, if it is not capable of inner as well as outer valuation, it cannot discern for itself the intrinsically injurious from the harmless and helpful.

Since the splendid purpose of education is to assist the child to discover his untapped resources of intelligence, to stimulate him to develop functional mental powers to be actively expressed in behavior, to help him to help himself by means of self-examination, the teacher must therefore be an artist, that is, one who desires to use intelligence creatively and not photographically in his work. He does not tell the child what he is but, instead, strengthens him for the time when he is prepared to approach himself both of the known self and the as yet unknown, more capable Self. The teacher knows that telling the young of these things does no good for while they may listen and perhaps remember the words they have heard, they will not thereby apply their powers to the end of consciously-directed growth. How should they if it is not required of them that they exercise these powers?

Each truth which we would have pupils understand as each is able to do so has an underlying meaning, a being of its own which must be penetrated to be understood. Only by being as impersonal as the thing in itself can we make of the self a tool to comprehend meaning. Only by means of impersonal but not indifferent response can one further the child's education so that the teacher keeps himself open to life by means of more interested examination of his immediate experience whose mysteries he must fathom to outgrow.



*And since*

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The penetration of surface meanings is a poetic though not a crookedly sentimental approach to experience. It is as scientific for the great experimenters, too, sought to penetrate the obvious fact in the knowledge that only a life of search is a life worth living.

Therefore we who are charged with the instruction of others must strive to understand ourselves in order to eliminate interfering personal bias. It demands that we be aware of ourselves (which by no means implies undue self-consciousness) in everything that we do. Seeing ourselves as instruments to be made more sensitive, we must question our actions not critically but in order to understand. And it is precisely with the development of this insight in the young that the true teacher is concerned.

Between the known and the to-be-known no separation exists. There is only an evolutionary gradation from the tangible aspect of reality to the as yet intangible; from the obvious to the subtle; from the lesser to the greater good; from creature-slave to self-governing man unwilling to restrict the range of his possible adaptations through the ignorant desire to exploit the ignorance of another, and eager to prove to himself whether or not the possibilities of growth, to be demonstrated through non-competitive behavior, are for him.

Hence, the true teacher is not one who merely exercises authority for it is only the weakling who dares not face himself that would dominate. Rank has only to do with that large remnant of tribalism which still pervades our atavistic society but which should have no place in the school whose purpose is to help the pupil to live so that he may make the most serviceable contribution to himself as to his society. The teacher is not like the general of ancient times who was reputed to have been in the van of his army. Neither is he



the general of modern times whose <sup>favoured</sup> place is in the rear. The place of the teacher, the beloved elder, is in the hearts and minds of his children and nowhere else. Seeking neither to dominate nor to impress, he works with them that they may eventually free themselves from their inner caged existence.

The teacher worthy of the name is one who is capable of admitting principally to himself his mistakes. But most instructors are afraid to admit their little struggles, the errors which are inevitably committed in our attempts to live lest that prestige be impaired which is only honored in a narrow and narrowing system of civilization where fraudulent authority must always be right or lose its privileges.

Could the artist, though looking neither at his subject nor at his canvas, brush, and paints, reproduce the living likeness of the subject? Yet that is exactly what we attempt to do in the classroom. Though oblivious to truth that is ever ready to be of assistance, we pretend we do see out of fear of uncertainty cultivated in us during the period of our own imposed education. So that instead of trying to see first the simple necessities of life, we become eager to build modern towers of Babel which now cast their obscuring shadows over our paths.

While spurious education helps sharpen the weapons of ignorance, making possible systems of violent rulership, there is a magnificent instrument of emancipation which has not, as yet, been valued or even recognized. It is education whose principle is self-discovery, self-identification, Self in affinity with all life.

This is by no means as childish and impracticable as it may seem to many of our school masters and mistresses, considering that most of us are not very far removed in our impetuous responses from the pork



and beef we devour.

~~This much is certain:~~ Just as the Macedonian conquered the greater part of his known world without being able to conquer the torrent-desires of his many lesser selves, so our present systems of education have not helped to transcend and dissipate the evil tyranny in each that contributes to the despotism of all nations.

What greater mission than to be a teacher? But the teacher as we know him or, perhaps, as we do not know him is but one of the many counterfeiters of a society whose actions have their root in average understanding incapable of thought.

The mind of greater penetrative capacity will never strive for a position in a profession whose function is to perpetuate a system of competition devoted to material accumulation. Unless challenged with understanding, so thoughtless an aim must forbid the very existence of the species.

How shall we know other than catastrophe when instructors contrive to continue rivalry advertently or otherwise, through casual utterance or deliberate yet mindless reiteration of traditional bias, by labelling one profession as noble in contrast to another; a conception false and devastating no less to the individual than to the race.

But were we to know ourselves in less perfunctory fashion, we might then help our pupils to find themselves in whatever endeavor they are most inclined and therefore best fitted. In consequence, we would no longer find certain occupational fields overcrowded with those who lacking interest, knowledge, and capacity, cause the systematic deterioration of these fields.

So it is by actual inculcation of his restricted prejudices - the "alighted" words he has perhaps heard and even repeated are evidently less persuasive - that the instructor suggests the imaginary



imaginary nobility accruing to certain occupations, the superiority of one scholastic contribution as compared with another, and even the desirability of a particular avocational interest to console one for unsatisfactory life of compromise. But what the instructor must stress, if he is not entirely dominated by tradition, is the indispensable value of any task well-performed. In this knowledge, no work can be judged inferior and with the eradication of this stigma it ceases to be such and becomes a privilege.

Enslaving conditions of rivalry arising out of false vocational evaluation - and slavery operates equally in the upper and lower brackets of our snobbish occupational hierarchy - cease to play their their devisive rôles when the instructor realizes his true contribution which is that of serving his pupils by means of knowledge of their capacities. No longer regarding himself as a member of a superior professsional group and, <sup>merely</sup> by virtue of such affiliation, fully qualified to render service, he resolves instead to avail himself of every opportunity to observe and study his pupils and to encourage them to perform that same service for themselves.

In this, he strives for discernment, meaning that he exerts himself to see all things for their proper use which is never static but always leads on to further/application. It is this discernment which can produce a civilization where culture lives in the free efforts of a civilized generation of mankind. Lest there be the continuance of catastrophic existence, he does not feed limitation by concentrating upon crude techniques of imparting mere surface information of things. Avoiding dogmatic automaticity of teaching and testing, he seeks to understand the limitations of his pupils in order to approach each upon his particular level and from thence gradually, time being no longer the interfering factor which it is at present, to



help the child build a background of self-knowledge applicable to every function of living.

Prejudice, including the false glorification of one occupation as compared with another, could then no longer exist for each calling would then find sincere recognition and appreciation in the human family and thereby ensure a livelihood to every worker without the necessity for the desperate contrivances of competition.

A standard of living, less frivolously precarious than that based upon monetary speculation and legalized speculation would then come into being. All would then be prepared for a broad vocational choice wherein ulterior motives as social prestige, material reward, susceptibility to possessive parental domination, and the like could no longer operate. Work, whatever its nature, would then offer a living wage and the idea of living could no longer be conceived of as abjectly dependent upon the amount of wages received. The function of each occupation would be performed with understanding enthusiasm as contributory to a society whose paramount concern would be the welfare of each.

For this we require the teacher, not the instructor capable only of verbal exhortation. A state of heaven has never been known to come into being through words alone. They only prepare for a truly superior state of living who become capable of a life worthy of heaven. By their presence, they create better conditions of life and living wherever they are and whatever their vocation.

Even the longest life in the end is but short. Usually one third is spent in daydreaming, one third in dreaming at night, and the last in suffering.

How can an existence which is impermanent be of permanent benefit?

Let us seek knowledge in intelligence which is above transient dreams that cause the steady recurrence of suffering due to ignorance of what we are and what we must become.



Surely there is no way of knowing ignorance or intelligence without knowing ourselves. Sermonizing about them is to clothe our miseries with unprofitable meaning. But understanding of them is given us as we learn to see ourselves in everything we do.

The time for plowing is infancy and that for sowing is youth. The harvest is for maturity but if the field is not plowed early, the sowing is late and the bountiful harvest is never reached for it is still too green to be gathered before the frosts come.

The teacher, like the good farmer, observes the seasons and works accordingly. Were he not to do so, there would be sorrow for harvest. Futile would be his work for the laws of the seasons wait not upon the whims of anyone.

So life, though in time it be short with one, outlasts the longest spent in futile striving.



Were educators capable of <sup>intelligently</sup> distinguishing between the immediate or remote cause which is fact and the crude incident which is commonly taken for fact, they could hardly have succeeded only in pointing to the urgencies of our situation while "playing up" a specific solution to which they attach greatest significance. This solution, we find, has to do with the need for revising syllabi in the interests of soil conservation, consumer education, the eradication of racial <sup>and religious</sup> prejudice, "education for an atomic age," and so forth, each of which, though having merit, is only a panacea, not a true cure. Each proposal can at most solve a particular difficulty; it cannot help us to untie the intricately-wound knot of human torpidity-ignorance, so prolific of present and future tragedy.



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As with the pupil, so with the instructor who cannot hope to

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cidents without knowledge of the principles operating through them.

If, upon demand, he is able to repeat the words of another whether

or not he have any functional understanding of them, he will

succeed in passing such tests as are required of him, especially

those he must take in order to become a certificated instructor.

But thinking means living, as knowledge means consideration of experience

which upon demand - and there is always the demand - can be trans-

lated into considerate, because considered conduct. Hence, when we

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The pedestrian examiner, no less than the applicants he accepts -

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to focus upon his own true problems: its value is that it removes psychological and social impediments to the solution of difficulties by making for attention to his behavior.

As with the pupil, so with the instructor who cannot hope to solve his dilemmas so long as he prizes above all else the juiceless quality of imitative memory which makes for the remembering of incidents without knowledge of the principles operating through them. If, upon demand, <sup>the instructor</sup> he is able to repeat the words of another whether or not he <sup>possesses</sup> have any functional knowledge of their meaning, he will succeed in passing such tests as are required of him, especially those he must take in order to become a certificated instructor. But thinking means living <sup>just</sup> as knowledge means considered experience which upon demand - and there is always the demand - can be translated into considerate, because considered conduct. Hence, when we arrive at a certain stage of experience or plane of living, we die for preceding states in the sense that they no longer exist as liveable states <sup>for</sup> of us just as the hatched chick is unable to exist within the confines of its former shell. However, these former states exist for others who must remain there so long as they are not helped to surpass their limitations by the teacher in whom self-knowledge supplies the background for his instruction.

The pedestrian examiner, no less than the applicants he accepts - together with most of those whom he rejects - is also embedded in a rigidly imitative cast. To him, the storehouse of memory is of vastly greater importance than a free, unbiased approach to experience. Why this must be so is obvious. He, too, was taught in school to be the receptacle of limited facts serving to bolster a particular system in vogue. That these facts have their penultimate though not ultimate origin in the more penetrating vision of humanity's great



mother-father spirits, in the more penetrating vision of our enlightened men of science, art, statesmanship, religion, and so forth, does not matter since any truth, if memorized for the sake of exclusive possession, helps the would-be possessor no more than the gibberish of the insane asylum.

To blame another for what he has never been taught and has therefore never vitally experienced would be to invite a deserved resentment. What is rather needed is an individually-demonstrated proof of the <sup>imperative need for us to</sup> fact that it is imperative that we devote our lives not to the accumulation of facts for the sake of a narrowly personal advantage but to build upon them for the sake of general well-being which, being general, includes our own welfare.

There is no rigorous mathematics of growth which all must follow. Each, in his own way, must learn to contribute to his own maturing process. True, there are general rules but these admit of exception, there being an as yet unpredictable variation due to the primitiveness of our innate-acquired interests, <sup>to</sup> the incalculably rich complexity of human nature whose possible permutations of behavior are infinite in number, and <sup>to</sup> a superficial approach to the problem of acquainting ourselves with our natures through thoughtless reliance upon the external guinea pig.

We may be willing to agree upon this: the desire to grow in intelligent behavior, that is, behavior in which thought and conduct act as an integral whole, requires more than a hint to the effect that such growth is possible: it demands motivation and this we only secure through indefatigable observation of ourselves in the midst of our many contradictory performances. Attention is of the essence so that we may go on to cleanse ourselves of inner delapidation



through skill in awareness of our real opportunities.

Is there not clear evidence of delapidation in the fact that the average instructor of whatever academic level continues to present to his pupils examinations in which photographically reproductive memory plays by far the largest rôle? And are not the facts he tests for derived only indirectly from original works, being interpretations of interpretations, dilutions of previous dilutions wherein the the molecules of productive thought are so pitifully few that little or no reaction is possible in the immature. Yet he prides himself upon the stress he lays upon "creative" thinking whereas what he is really doing, out of uncritical dependence upon books, is to permit others to do the actual thinking for himself and his pupils.

There is another symptom which he may, with profit, observe. The imitative individual will seize upon any phrase he hears his fellows exploiting which explains why most educators cannot speak of their work without sprinkling their sentences liberally with such terms as "critical-mindedness," "tolerance," "democracy," and so forth.

But critical-mindedness which leads to tolerance can never be realistically conveyed by using such words as good or bad, nor can the meaning of democracy be conveyed through such proxy devices as contests, prizes, or the reading of selections purporting to deal with the lives of our great democrats. In the last analysis, it is only when the pupil has been helped to establish the inner relation of these symbolic expressions to himself by himself that he is able to grasp their practical meaning.

Even of Lincoln we make a mimic. We invent little fables to illustrate that he, also, was a slave to books. But how shall we ever



approach him so long as we remain mimics, insisting that our students become acquainted with him by memorizing choice selections from his writings? Is it any wonder that the student is bored? For sustenance we give him dry bones since the food was digested by another who lived his life. And that is why he <sup>must</sup> starves upon so meager a diet.

Words will make us free only when we are ready to be free through the development of intelligence. It was intelligence that made Lincoln free, not books. It was thought which gave him his generosity, his compassion for others, his understanding of their requirements. But all we teach our pupils is that he went to books, that he trudged many miles to obtain one from a friend. And why? So that they will become as we are, hoarders of facts derived from books.



Probably Lincoln went to books when he relaxed from <sup>the labor of</sup> thinking things out for himself; ~~and so~~ he read that he might refresh himself. Having thought for himself, however, he was capable of penetrating to the deeper meaning of what he read. But we only divert our children with words, not with the life words try to convey.

all men are obliged to sink, to fall, to be lost, until in despair of their own strength they find the strength that is greater.



Such lameness of thought is pitiful. Could he have been Lincoln and so have done? Never! But by coming to know himself, he knew despair and misery, and that is how his face came to be graven with the deep lines we find in his portraits. That is how he got understanding. Again and again he failed, for all men are obliged to sink, to fall, to be lost, until in despair of their own strength they find the strength that is greater.

And though it seems a pity that knowing oneself must inevitably make one sad, knowing oneself also makes one less vehement towards others. But in favoring ignorance, one cannot begin to know oneself.



~~But we shall ask~~ What we shall we teach our students about our democratic men?

We shall know what to teach when we learn our mission as they did theirs. Certainly these men did not merely indulge themselves by moralizing about democratic behavior to others in mere imitation of some other men's authority. If they contributed anything of value, they lived themselves what they felt to be of value to others.

And though it seems a pity that knowing oneself must inevitably make one sad, knowing oneself also makes one less vehement towards others. But in favoring ignorance, one cannot begin to know oneself.



Such language of thought is pitiful. Could he have been Lincoln and so have done better? But by coming to know himself, he knew himself and others and that is how his face came to be graver with these deep lines as lined in his portraits, that is how he got understanding. Again and again he failed for all men are obliged to sink, to fall, to be lost until in despair of their own strength they find a strength that is greater.

If we try to catch a sparrow by the use of an unsparrowlike method, for instance, by sprinkling salt upon its tail, our approach is clumsy and the bird is frightened away. And if we approach democracy in undemocratic manner, invariably it escapes us.

In other words, if we are eager to help the pupil appreciate the nature of democracy, we must approach democratically which is not accomplished through undemocratic attitudes of self-favoritism, the true mirrors which must always distort the reception of experience. Egotism is only valuable when by its calamitous consequences in our lives, it teaches us to eliminate it. If the instructor cannot search out his conscious or unconscious fabrication on behalf of self-favoritism, he will never understand the essence of democracy. The self-deceiving ways of selfishness will always stand in the way.

Thus, when the child imitates the words of a Lincoln, it is rewarded by the praise of the instructor. But such thoughtless flattery does not make of the child another Lincoln. Only the attempt to live the life of a Lincoln, not imitatively but re-creatively, can be of real benefit, and here each instructor, in his unique fashion, may provide the only persuasive example. But the tragedy of the great man is that we make a great man of him, thus forgetting the living



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behavior which, though seeking to exploit his words, only exploits the idolator.

Just as man suffers from the worship of God, so he suffers from the worship of democracy. In his worship, he attains neither God nor democracy.

The idol is an idol, be it of stone or of words.

Lessons of their lives but only after turning to his own, for when we commence to penetrate the nature of our own lives as expressed in thought, feeling, and deed, we are, by virtue of direct, not substitutive experience, on the way to affinity to all lives, including that of a Lincoln. We will approach so fine a man more closely than any book could possibly bring us; there will be so much more rapport that we shall no longer have to depend upon wordy intermediaries. We could then go safely to books for one page would teach us infinitely more than the many volumes we now read with so little comprehension.



Within and without the self, we find ruinous conflict. The instructor could help to reconcile strife were he to refrain from exploiting the words of our genuine democrats dissected out of biographies which, for the most part, deal with sensational of trivia. He might then turn to the more instructive lessons of their lives but only after turning to his own, for when we commence to penetrate the nature of our own lives as expressed in thought, feeling, and deed, we are, by virtue of direct, not substitutive experience, on the way to affinity to all lives, including that of a Lincoln. We will approach so fine a man more closely than any book could, and possibly bring us; there will be so much more, rapport that we shall no longer have to depend upon wordy intermediaries. We could then go safely to books for one page would teach us infinitely more than the many volumes we now read with so little comprehension.



So that while good ever triumphs over evil in these dramas, which is a good conclusion - it is entertainment, though in the guise of education, to of little value if the audience is unable to extract good from such presentations. They merely get makes them capable of profound consideration and diversion so that our efforts on behalf of dramat- analysis. But these are necessary if they are to izing "the perplexity, the struggle, the victory, get the point of what is presented to them; other- the reward of democratic living," turn out to be no wise, a contrary lesson may be learned. no real experience but only another book.



So that while good ever triumphs over evil in these dramas - which is a good conclusion - it is of little value if the audience is unable to extract good from such presentations. They merely get diversion so that our efforts on behalf of dramatizing "the perplexity, the struggle, the victory, the reward of democratic living," turn out to be no real experience but only another book.

any country which can pay for them? Why should we fear the propagands of any totalitarian nation? Let them rather fear our own variety of propaganda which we export to any nation whose credit is good.



We ~~will~~ employ such media as the radio, press, motion picture, and school to teach democracy, but why propagandize for what we have not, for the form and not the essence? Only a few have understood the essence and democracy is their gift to us which we misuse. What kind of democracy have we when our nation does business by exporting munitions or the raw materials for <sup>their</sup> ~~the~~ manufacture ~~of munitions~~ to any country which can pay for them? Why should we fear the propagands of any totalitarian nation? Let them rather fear our own variety of propaganda which we export to any nation whose credit is good.



We preach sermons to them and then, as customers, they get from us what they need to meet the requirements of their belligerent policies - provided they have the gold. ~~Which teaches that~~ <sup>but</sup> it is much more difficult to live a sermon than to preach one. ~~That~~ and this is as true of nations as of men. pathetic. Our so-called democracy, our measure of tolerance towards minorities, is mainly attributable to good times, to easy money, quick returns, and large profits. But let conditions turn for the worse and we would shout vociferously for a leader to deliver us, for any sort of leader. And all the counter-propaganda in the world on behalf of democracy would not help for democracy, as we know and apply it, does not go deep enough.



No! We have no democracy so long as our rich men die poor and our poor men die rich. Our trust in those documents which we assume makes our country free - the Bill of Rights, the Declaration of Independence, the Gettysburg Address - is truly pathetic. Our so-called democracy, our measure of tolerance towards minorities, is mainly attributable to good times, to easy money, quick returns, and large profits. But let conditions turn for the worse and we would shout vociferously for a leader to deliver us, for any sort of leader. And all the counter-propaganda in the world on behalf of democracy would not help for democracy, as we know and apply it, does not go deep enough.



We must not blame another, whether instructor, the entrance of the child, or parent for actions performed in ignorance. Our purpose, if we would be teachers, is to assist. Condemnation of what we do not know will never help us to know. If we knew better, we would do better. If the instructor knew better, he could never encourage his students to reproduce the words of the Gettysburg address because of any ulterior motive as, for instance, the motive of praise.

Does not the instructor desire the praise of his superiors even as the child desires the commendation of his instructors? How else could the pupil be encouraged to use verbal symbols whose meanings, for the most part, are theoretical and therefore inapplicable by him though not by those who first used them? Is it not apparent that educators foster mimicry in the interests of self-advantage, which is to say, they would attain democracy through reliance upon undemocratic means?

But what of the objection of those who point to the prior influence of the home in the effort to prove that the parent is at least equally responsible?

As we bandy about the word democracy, so we who are instructors bandy about the word responsibility; being too much given to blaming parents or society in general. But with a little portion of that pure and unbiased thought we prescribe for others, we might really become the brave, enlightened ones we now fancy ourselves to be. To be slovenly in one's behavior and then to offer another's slovenliness in excuse - does this not bespeak of abject poverty of mind, especially in those ~~whom~~ called teachers? First we look to ourselves. It will be time enough, then, to look to our neighbor. The weeds within our own garden flourish and destroy our beauty if we waste our energies in



the individual to focus upon the meaning of his conduct without the entrance of interfering emotional reactions. But blame will merely cause him to hold on to his error with redoubled tenacity. Condemnation for what we do not know will never help us to know. If we knew better, we would do better. If the instructor knew better, he could never encourage his students to reproduce the words of the Gettysburg address because of any ulterior motive as, for instance, the motive of praise.

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in persuading him to weed his garden while we neglect to perform this same service for ourselves. But were we to uproot our own weeds, he might learn from our example.

Were the average instructor responsible, he could not imagine that by abetting verbal incantations parroted by the pupil, he will be protected. Like all easy evasion, the sacrifice of cheap words in the absence of improved behavior can only defer the day of reckoning. How can the child endow these words with a more functional meaning when his instructor is equally incurious as to what they stand for? A word is a symbol which stands for something: unless we are able to penetrate to its substrate in thought-action, the word will merely stand in our way.

Verbal fetichism can never be enough. It is a symptom of an enervating disease, that of the superficial apprehension of our motives and their effects in behavior. Suffering from this handicap, we can never know how we have been instrumental in producing ricochetting counter-actions on the part of another or an outraged nature. Yet the effects of these upon us give rise to most of our complaints.

Which is not to say that if we injure this one, he and no other will wield the instrument of retribution. Long after we have forgotten our misdeeds, another may exact the penalty. However, it is not really essential that we attain skill in tracing such substitution. We may also learn by focussing our attention upon more immediate causal relations. But so long as we remain victimized by ignorance of what we are about, we can only protest, as victims, against the external aggressor whose depredations we have made possible by the ultimately unprofitable sale of the weapon with which he must surely injure us. Further, by our example, we have



instructed him to use it with most deadly effect.

Understanding is a slow growth. What the individual cannot hope to understand in the absence of realistic instruction but which he nevertheless repeats by rote remains, at least to him, theoretical. And the reason he is so given to mimicry is that he has never been given the opportunity to think for himself. When his instructor who has yet to become the teacher begins to consider his experiences less imitatively, relying less upon hearsay, it will help the immature to reason. When he finds his own shepherd in himself, it will help his sheep to do the same. He will prepare the way by means of a skilful explanation of the need for self-scrutiny in every action performed. He will not speak of self-knowledge - ~~and without censure,~~ to the young it is an inattractive phrase - but will rather refer to the meaning of their actions so that they will eventually want to become the watchdogs of their own words and deeds. Then they will not later compromise self-knowledge by becoming the watchdogs of others. When they know their real opponent, they will not knowingly wrestle with another who rather requires instruction. But above all else, the instructor will not neglect to justify his suggestions by practicing the same himself. By so doing, he will prove to his satisfaction that with self-observation comes self-knowledge which, in due course of time, leads to self-guidance.

While self-knowledge calls for skill in meditation, it needs emphasizing that meditation is no mystical trance but, on the contrary, a conscious, indeed, extremely conscious consideration of experience which often takes the form of an entirely rational conversation we carry on with ourselves in the midst of our



performances that we may not be swept away by the cross currents of circumstances. It may also be referred to as reflective thought, the purpose of which is to make it possible for us to apply our vast resources of untapped intelligence that we may thereby secure direction in life. As we meditate upon the personal (to which we must remain attached so long as it is all that we unquestioningly know), we attain to the impersonal or unbiased, the truly democratic, and are then ready to apply the liberating method of meditation in our teaching so that others, too, may consciously direct their responses to experience.

Then democracy would no longer be so ineffectual in the many who profess allegiance thereto. By no means was it ineffectual as applied and understood by those who conceived democracy as a step forward in man's evolution though not, to be sure, as the ultimate step. But the many have stretched the serviceable fabric of democracy until it has been almost rent apart. They are as tailors who cut the cloth of the patron too skimpily.

We know that when an accident occurs, severe arterial bleeding requires immediate attention, preceding other injuries in importance. Otherwise, the loss of blood may lead to death. So it is with our dreams and theories of democracy. Unless we learn to distinguish between the demands it makes upon us and our compromises thereof, we must surely perish. Despite vast sums devoted to armaments and quick injections of morale, disaster must ensue even as it befell the so-called democracy of Greece.

This is not to sugarcoat the purge but, then, what genuine democrat ever used words to bait the people? The phrases which others now exploit were desperately used by a Lincoln while hoping apprehensively - yet always hoping - that a miracle might somehow avert disaster. Again



and again, he tried to prepare the people for the certain consequences of their mischievous actions so that growth and not the violence of hysteria might result.

In the absence of insight into causes and their sequents, we are driven by the uncontrollable forces of ignorance within us whose drastic effects eventually compel us to restrain our emotional susceptibility. Wastefully, because involuntarily, we are taught the lesson of self-discipline.

Now, given external power in the absence of power over themselves, the people would not and could not free themselves from their qualities of despotism and enforced rulership which the school has made to subdue. Give to the people what they consider to be their legacy, divide wealth equally and soon, out of lack of sound education, the wealth would be taken away from them. The old laissez-faire capitalism or the 'newer' power-greedy despotism - for despotism is an old page of man's history which experience, the best of all teachers, brings to our attention again and again - would soon put the people in their places once more. Wealth and power would soon be allocated again on the basis of talon and beak which is indeed a pity since there is enough and to spare for all. The only problem is to distribute it.

Once we see simple cause, any problem becomes less complex. But this requires simplicity on our parts who are much more avid in the pursuit of material gain. Such gain can only be divided equitably - which does not mean equally - when education is no longer compulsory but becomes a privilege for both student and instructor. What we confuse with education is merely a rigid system of disabled and disabling thought, endlessly proliferating in self-centered desires which actually determine the ends sought by our suffering society. To



attain these ends, the instructor is paid to use other human beings instrumentally but not creatively. He teaches conformity, not the liberation of potentiality.

Only here and there will you find one who, realizing the need of those in his care, does not teach them in such haphazard fashion that they must eventually be badgered by existence and grow up into anonymous, herded, suspicious creatures. These exceptional ones indicate the way to a democracy neither of proletarians nor of the bourgeoisie but rather of aristocrats of heart, mind, and hand.

The democracy of tomorrow has no reference to pseudo-aristocratic snobbery. Its meaning is profoundly aristocratic, which is to say, sincere, honest in intention, and willing to consider every step demanded for its realization. Its meaning is also profoundly democratic for unless all are emancipated from their ignorance, no one can call himself free.

When the instructor knows himself, when he focusses upon his words and actions, when soberly he takes stock of himself, he will no longer sow theories among his students to reap a harvest of sterile words. Theories are no longer so necessary when we cease to theorize and choose to observe ourselves with greater sincerity.

Previous to studying himself, the instructor should not doubt that sufficient intelligence is for all. By first seeking out that which is explorable but not exploitable in himself, he may demonstrate that wisdom is for himself, as well. And from there he may be willing to go further.

The fact that all human beings are endowed with potential strength of mind to which we may also refer as intelligence is denied by many investigators in favor of contrary facts bound up with a specious theory of hereditary pre-determination. But their facts are



intrinsically valueless for they mistake intelligence with the memorization of information useful only for the purpose of satisfying the motive of exploitation which, if permitted to go unchallenged, must forbid survival.

When over a long period of time, we have refrained from physical activity, our muscles become soft that that when compelled by emergency to use them, we find it most difficult. We complain.

So it is with the mind. When for years we have relied upon another's, in time of stress we cannot cope with our self-created difficulties. We are confused. We cannot think coherently and are overwhelmed not by the reality but by the imminence of catastrophe.

It is therefore to be expected that if, in advance of such catastrophe, we endeavor to think for ourselves, our first step being to give thought to our behavior, the process will be most painful, so much so, in fact, that there may be actual suffering.

But if the instructor attempts the experiment, the school will cease to be a hothouse where fragrance-lacking, insipid fruits undergo a forcing process to the detriment of individual and society. As it is now, while we have so many schools, discouragingly few scholars come forth from them who have anything of original worth to contribute. Though we are deluged by books, their authors - also products of our educational system - cannot do more than dissipate a few hours of boredom who, on his part, brings only boredom to the reading of such inferior stuff. But were he more searchful, even such literature could be of assistance to him for one who is willing to learn will assimilate valuable lessons from all things, from error as well as from truth.

He who can discriminate between thought and pseudo-thought will be grieved by such wastage of learning time: through his own efforts



resources of his patient. As that surgeon has not come close to his own inner man, the controlled self, so is he ignorant of the inner man of the other and, this being so, must remain the adult embryo of his physical appetites while the embryo of knowledge remains unsuspected and therefore dormant within him.

What is the reason for this meaningless accumulation of so-called fact in all the occupations and professions which, as time goes on, makes its possessor uneasy, which leads to poignant regret at the futility of an existence dictated by the need not for self-possession but for possessions, which culminates in mental and physiological disorders of varying degrees of intensity, which eventually produces the disaster of war?

But is it not always a series of disasters which lead to a final one? And what is man's greatest disaster save his unwillingness to consider the quality of his motives and their extensions in conduct with at least as much attention as he gives to the satisfaction of his organs of sex and sense?

In such ubiquitous unwillingness lies the infallible sign of the segregated mind whose disastrous effects continue to be exerted not only prior to but following disaster which, profoundly considered, is but the attempt on the part of our environment to teach us that such unwillingness must again and again culminate in catastrophe? It is not, however, the instruction that is wasteful but we who turn away from learning of ourselves though this alone would help us to surpass our painful past. Indeed, all experience points to this lesson.

Yet man plays with the toys of his external science, even of an external psychology which neglects to teach the precious lesson a wiser control over nature rests ultimately upon self-control.



When awakened, we shall begin to teach truths that will prove invaluable for every civilization, for every decadent social system and ascending ideology. Without violence, the school will sweep out that which has served its purpose while preparing the way for the new. Conflicting with nothing good, it will help to bring harmony into man's relations with others as with himself.



What is more ignorant than ignorance itself--  
is its condemnation that stigmatizes it as mere  
evil beyond hope of good. But what is evil? It  
is good put to ignorant use by the ignorant. Of  
even as intelligence, in its divinest form, is  
the lowest of ignorance but cleansed of its  
impurity and confusion.



Therefore in education the dispensing of knowledge must be so proportioned as to serve the ignorant without serving ignorance instead of continuing to serve ignorance under the pretext of helping the ignorant.



Everything man does becomes translated into lucidity or dullness of mind which again becomes translated into ordinary or superior action, more lucid by man's broadness of attitude or dull by his attitude of narrowness. As of feeling and thinking, that is a pill of very poor explanation which only the ignorant can swallow without questioning. The cause is not to be looked for in the question of time but in minds which concentrate not on teaching themselves but only in academic preparations for teaching humanity. These teach not by right of development but only through technical efficiency.



With the proper concentration, one can put so much into little time and so little into much time without it. And as for the excuse that there is so little time to help stimulate through development the sane fundamentals of feeling and thinking, that is a pill of very poor explanation which only the ignorant can swallow without questioning. The cause is not to be looked for in the question of time but in minds which concentrate not on teaching themselves but only in academic preparations for teaching humanity. These teach not by right of development but only through technical efficiency.

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of reflection upon what they do to our lives.



Only fatuous minds give way to worship of precedents, reputation, and place. Whatever it is that they learn, they labor to achieve without thirst for learning. Stressing as they do quantitative knowledge and mechanical skills in the interest of personal ambition, they never cultivate understanding, being too busy forging tools of knowledge which they misapply, and so make men unequal through contention. So more knowledge in them only makes for more sorrow. But while there is no real advantage in brooding over our remissness here, one should never underestimate their mounting strength over us through lack of reflection upon what they do to our lives.











